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MAY 03 1987



**THE JOURNAL
OF
THROSSEL HOLE PRIORY**

**Volume 14, Number 1
Spring 1987
ISSN: 0263 0907**



THROSSEL HOLE PRIORY

THROSSEL HOLE PRIORY is a training monastery and retreat centre following the Sōtō Zen Buddhist tradition. The Priory is affiliated with Shasta Abbey whose Spiritual Director and Abbess is Rev. Master Jiyu-Kennett, O.B.C. Shasta Abbey is the Headquarters of the Order of Buddhist Contemplatives of the Sōtō Zen Church, is located in Mount Shasta, California. The monks of Throssel Hole Priory are members of the Order of Buddhist Contemplatives & follow the teaching of Rev. Master Jiyu-Kennett.

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THE JOURNAL OF THROSSEL HOLE PRIORY is published as a service to all who are seriously interested in the practice of Buddhism. Through the Journal, members & friends of the Priory are able to share their understanding and experience of Zen training. Opinions expressed in each article are those of the author: they do not necessarily reflect the views of either the Abbot, the Editor, or Throssel Hole Priory. The Journal is published quarterly and costs £5.25 p.a.

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Volume 14, Number 1, Spring 1987

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Printed in England

Socialising Within Training

Rev. Master Daishin Morgan, O.B.C.

A contemplative way such as ours naturally attracts people of a reflective nature. It is not surprising then that, as a whole, we are less extrovert than some and, in general, find socialising in a free and relaxed manner does not come all that easily. We are quite used to meditating with each other, but less able to have a rewarding relationship on a social level. It has happened that people will sit together in the same meditation group for some time and know very little about each other. It has also happened that people attend retreats at the Priory and leave without ever realising they have been sitting next to a fellow guest who comes from the same town, or even lives in the same street!

We all of us need help and support from like-minded people in the course of our training and it seems we are missing some valuable opportunities in our collective practice. I am not suggesting we change our whole approach and become a social club, nor am I advocating a gushing and embarrassingly forced togetherness. Like many of you, I have an Englishman's natural aversion to such things and I do not want to sacrifice the genuinely helpful atmosphere of retreats and group meetings. I am suggesting, however, that there is much to be gained, both as individuals and collectively as a Sangha, by understanding a bit more about the real purpose socialising has, and then to look at how we go about it.

The point has often been stressed in the past that it is necessary to bring all activities within the compass of meditation. We all spend a significant amount of our lives socialising with others and the benefits, and trials, of these relationships have a great impact on our lives. This involves one of the deepest areas of training: that of learning how to give and receive

love. The emphasis in meditation is not just on looking within, but on applying what we find there. We need to find the loving acceptance that enables us to know ourselves and progress in training. The discovery of this loving acceptance takes place as we learn to be still with all we discover about ourselves and, at the same time, as we apply this stillness in an outward way towards others.

One of the ways we can help others is by relaxing and helping them to relax in some kind of social interchange. We should not fear that by having a good time together we might be losing the meditative mind. A great deal of our notions of what is 'right' training is formed, rather unconsciously, by creating mental images. Often these images are as unreal as Hollywood's! The image of the perfect trainee can be a po-faced plaster-cast inhuman who never engages in something as impure as social chitchat. This is the classic image of the one-eyes trainee who can see less than half the truth. What this image misses is the compassion that can, and should, be expressed through what appears to be just social chitchat. There is always a need to have an eye on what is the deeper significance of ordinary things. Obviously, socialising is just another distraction when carried to excess or indulged in inappropriately. However, the difficulties we encounter in this area can sometimes be ignored by hiding behind the unreal image of perfection.

The benefits to be gained through having the opportunity to relax together are fairly obvious. However, understanding the need does not necessarily make it easier to do. It is probably true to say that most of us experience difficulties in contributing to the process of breaking the ice within a group. In fact, it is a social skill that can, to a degree, be learned. Like many other aspects of training, it may not be all that easy, but it is very worthwhile. It is much easier to retire into a corner, either figuratively or literally, than to expose oneself by coming up with something to say.

Meditation can be applied here with great effect. By being still within oneself (That is, by not letting oneself get caught up in the fear of looking silly or whatever else it is that inhibits us), we come to see that inhibition more clearly. That is step one—to see what is going on. Step two is to start doing something about it. One can sit forever within one's fear or inhibition, but if it is to be transcended then we need to reach through it. Here we see the compassion of training: the very appearance of a difficulty provides the opportunity of going beyond it. What we have to do is break the ice of the inhibition within by actually venturing some active participation in the social activity going on around us. This does not demand any great wit or conversational prowess and, on occasion, may be as ordinary as remarking on the weather. It is continued by being aware of the contributions others make and building on them. We all possess a natural ability to talk freely, but need to relax and feel comfortable enough to release it. Such small talk serves this function. It is not just idle chatter when you understand its purpose. Standing aloof from it is no evidence of training; rather, it is evidence of insensitivity to what is really going on.

For most of us, it comes down to a fear of exposing ourselves, a fear of revealing the sense of inadequacy that has us in its grip. This is very understandable, and a situation we can all be sympathetic towards. However, we need to decide whether we want to let the problem continue or start to do something about it. There is no magic cure; we move forward by taking one small step each time the opportunity presents itself.

From the point of view of organising events for meditation group members and events at the Priory, it can help to have this aspect of training in mind. Learning to develop this skill with friends of a similar outlook makes it much easier. We can help each other in this. At the Priory, we are making the last morning of week-long retreats into a much less formal time than the retreat itself so that people have the chance to get to

know each other on the social as well as the spiritual level. Many of the meditation groups are beginning to organise events that have a primarily social function, in addition to the regular meditation meetings. This is a move well worth encouraging and one that can only serve to bring members closer together.

A phenomenon we have observed at the Priory is that a lot of people find it difficult to change gears from the 'retreat mind' to the 'social mind.' The last day of an intensive retreat usually sees people still in a very reflective state of mind. They are not wanting a wild party; but what is very pleasant is to have the chance to deepen contacts with fellow trainees, to get to know the monks a little better, and generally ease oneself back into the social world where most people spend the greater part of their waking lives. Doing this within the monastic setting, or with fellow members of a meditation group, helps us understand that this too is an important part of training.

For many years at the Priory, we have tried to introduce this in the informal teas we have in the evening. It has not always been 100% successful; but what makes it go well is when everyone takes part. When an attempt is made to have a single conversation there does seem to be a natural size of group in which this works. Once a group gets to be over a certain size, people feel more inhibited and it is very difficult to keep up the single conversation that might otherwise be desirable. Accordingly, when we do have social events we are planning to break down some of the structures that people may find inhibiting.

One of the purposes of this article is to try to stimulate some ideas how the Priory and the meditation groups can move forward in this area. One obvious benefit is that new people will find it much easier to be at their ease if the group members or retreat guests are also at ease with each other. It can be an off-putting experience coming into a new group and more than one person has gone away with the impression of

coldness. I believe this is a wrong impression, but an understandable one under the circumstances. Members are rarely cold; it is more a case of their not being too sure how to express their natural warmth. Let us give this some thought and experiment a little with a few ideas. Your comments will be appreciated.

* * *

In religion, on the one hand we must go forward ever deepening our religious experiences, while on the other hand recognise our mission to guide other people to the depths of our own experience. We must enable them to know the joy that comes from a knowledge of the Law of Buddhism and the bliss that comes from the practice of Zen...To regard all people with warm affection, to become the friend of the common people, to enter the realm of the ideal together with them, and to share one's joy with others: these are the characteristics of the true man of religion.

Chisan Kōhō Zenji

Training with a Bright Mind

Paul Taylor, Lay Minister, O.B.C.

*The means of training are thousandfold, but
pure Zazen must be done.*

When we experience a difficult time in training, it is very important to trust that, in the midst of seeming difficulties, what we are being asked to do is to train with a bright mind. The term 'bright' here does not mean we pretend to ourselves or others that we feel happy and positive in a forced way. It refers to the attitude of mind we have towards what is going on in our training.

Deciding to train with a bright mind means that we are willing to look at our apparent difficulties (for example, depression, anger, despair, or anxiety) with respect. Just as in the monastery, where each scripture is approached by means of full bows before and afterwards, so we train ourselves to learn to bow to the teaching offered us by our daily lives. By using the form of the bow, we learn with our bodies the spirit of the bow. In morning service, when we feel tired and worn we put effort into singing the scriptures and listening with our hearts to what they teach; likewise, in daily life, when we feel dull or despairing we put effort into what we are asked to do, what we are asked to deal with, and in so doing we are given the opportunity to listen to and learn from the teaching of daily life.

When we sit still with whatever is going on, however inadequate the attempt may seem, we are allowing our opinions and judgements to fall away, and whether we realise it at the time or not, we are opening up to the possibility of a wider perspective, a deeper understanding of our situation. We are at that moment accepting

the possibility that what we are experiencing as difficult can teach us. It is not the false security of repression, but an all-accepting stillness—an openness of heart. We are allowing the stillness of meditation to illumine the contents of our minds and hearts. The phrase 'to sit up straight in the presence of the Buddha' expresses our resolve to allow this to happen and affirms our ability to meditate, but it's a loving and gentle-hearted resolve, not a fearful one. It has an openness at its root and is quite different to the commonly understood meaning of 'keeping a stiff upper lip.'

The Precepts are an extremely valuable aid in learning to train with a bright mind. They provide us with a framework and means of widening our perspective so that we do not act out the contents of our minds and thus perpetuate karma. Through their help we begin to see there is an alternative:

Now I am going to give them to you in order to show my gratitude for the compassion of the Buddhas and thus make them the eyes of all sentient beings.²

The Precept 'Do not defame the Three Treasures' also refers to having deep respect for whatever is going on inside us, for the teaching that it offers, so that we 'Do not criticise but accept everything.'

When training outside the monastery, particularly if the going feels hard, it is vital to trust in the bright mind, the mind of meditation, rather than judging the world for not living up to our expectations. Otherwise we spend a lot of time recycling in our minds how the world is not like the monastery, and how can we possibly train here, and etc. Also, if we want things or people to behave in a specific way, we can spend a great deal of wasted energy trying to figure out how to defend ourselves from the 'impurity' in our situation when they do not; or waste a lot of time trying to protect ourselves from it, thus becoming easily distracted from what we are really being asked to do. We erect barriers within ourselves, instead of allowing them to dissolve within meditation.

Even when this happens, at the point we notice our turmoil we are able to be still with our judgements and fears and allow the compassionate awareness of meditation to embrace us.

When we choose to sit still within the bright mind of meditation, we are asking for the teaching. On a deep level we find a growing trust in, and respect for, the purity of intent of those around us. In making the effort to stay in meditation, we are less often drawn out into the superficial aspects of the, perhaps, frenetic or seemingly confused situations which we face. We trust more and more that the apparent differences are not separate from our practice and, when we are willing, we are shown how to train with our difficulties and learn from them. We find we are able to act in a compassionate way and to examine and learn from our intentions and our reactions to whatever is going on, since we no longer need to judge others. At times, we do good to take care not to be drawn into situations which are contrary to the precepts and which we know pull us out of the mind of meditation. It is also important to respect our human limitations and the state of our training, and not let others sap our energies; but we learn to do this, not out of fear or defensiveness, but out of straightforwardness, respecting both ourselves and others.

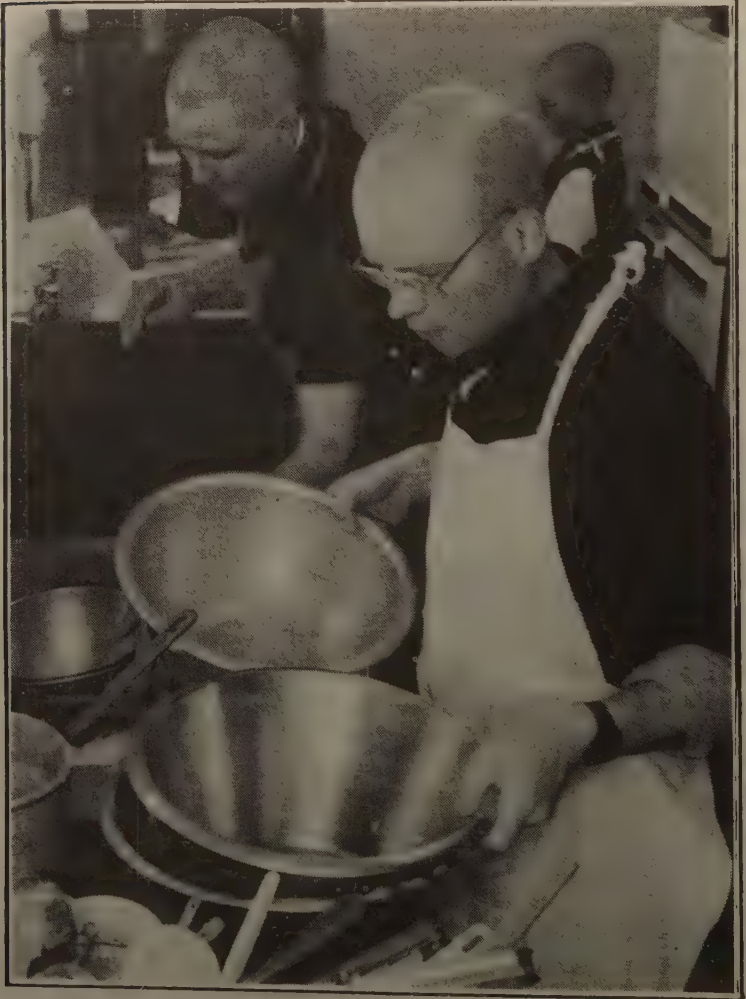
Although outside the monastery it may seem we are not always able to share in an open way the joy of training, when we keep making the effort to take refuge in the bright mind of meditation through our asking, listening, and acting, we find that we are able to share in this joy. This may be through taking special care over writing a report, in being concerned for another's sorrow, in preparing a meal, in relaxing with friends or family. It is a joy to know we are willing to help the Lord of the house in whatever way we are asked.

When the Lord speaks spring up joyfully to answer; then indeed, it is good to do anything whatsoever He asks; know that the Lord will never break the Precepts. ²

Notes

1. Great Master Keizan, *Kyōjukāimon*, with commentary by Rev. Rōshi Jiyu-Kennett (Shasta Abbey Press, 1977), p. 2.
2. Ibid. p. 7.

* * *



CLEAN-UP TIME

How Do I Help Others?

Rev. Teacher Fuden Nessi, O.B.C.

This question is often asked by trainees in one form or another. We take refuge in the Eternal Buddha and do our training to the very best of our ability. When this is the most important thing for us, we can truly cease from evil, do only good, and do good for others. When anything other than this refuge becomes more important for us—even if what we do is done with the intention of helping others—we end up adding to the already existing suffering.

We do not train for ourselves alone, nor do we train only for the sake of others. We train because it is right to do so. We follow the deepest wish of our heart and are willing to give up all clinging. All the Precepts, and the true help, come out of that which we take refuge in. Rather than adjusting ourselves and our actions to some ideal we may have of helping others, we simply follow the Buddha's teaching: in so doing, what truly needs to be done will be done without the idea of, 'I am helping others,' without attachment.

....It is by transcending our human mind that we find the Mind of Buddha. By dropping our own likes and dislikes, by losing our own personal attachments, by being willing to give up the material rewards of this world ('Look what a lot I have done for charity; look what a lot I have done for society.'), by giving up the results of our attachment to doing good, and even wanting everyone to be with the Cosmic Buddha, we can truly transcend thought and live in that place where the love of the Unborn, the Undying, and the Uncreated exists. And only in that place can we do *real* good, completely ceasing from evil, and doing good for others. In any

other place all we do is continue the attachment to ignorance.¹

When we live from that place, this is the Middle Way. On either side of the Middle Way there are extremes which lead to suffering, and which need to be guarded against and avoided. The extremes arise as a result of either holding on to something, or pushing it away. What are the extremes in the question of helping others?

On the one side there can be a lack of concern for others, a lack of openness and willingness to give. Underlying this extreme there is often fear. On the other side there can be too much involvement in other people's training; this comes out of attachment. This can happen when we move away from taking refuge and from our purpose in training. If the first extreme is the mistake of not giving enough of ourselves in training, the second one is the mistake of trying too hard, and from the wrong place—that is, acting without fully taking refuge in the Buddha Dharma and Sangha, and without having done enough work on oneself to get attachments out of the way.

I would like to illustrate these two mistakes in training from my own experience. I remember some years back when we were all watching a television programme which was quite painful for me to watch. I got up and decided to go to bed. As I was walking down the cloister, I realised I was walking away from a confrontation with the suffering within me. There was something I needed to open up to and accept in meditation. I was resisting this and pushing it away in my mind out of fear—as a result I didn't want to look at the suffering which the television programme was showing. Not confronting things in this way is often how we create guilt within us.

We are able to open up our hearts to others in proportion to how still we are, and how much we accept our own karma. In doing so, we can break through the hindrance of not giving where we should give. Meditation and training embraces both ourselves and others. Often we think that we need to protect something, and that we

might get hurt, if we open our heart. Yet deep inside we know that what we are closing ourselves off from is part of the Eternal. Therefore our heart grows sad if we persist in this direction. We say: But if I open my heart I will become very vulnerable. Yes we are vulnerable; yet by taking refuge and being willing to let go of clinging we are truly safe. The real danger is the holding on to things, and rejecting them. Not giving of ourselves is a result of this.

Out of the willingness and the practice of being still grows faith. Faith gradually overcomes fear. The wish to be still grows deeper and deeper. We come to have deeper faith in—and understanding of—the fact that all the things we fear to accept in ourselves and others are not separate from the Eternal. We can then give fully of ourselves without holding back.

The openness of heart and willingness we must find in training is expressed in one of the verses that are recited at the ceremony of the entrance of a new Abbot of a temple:

The gates of this temple stand open wide.
Whilst I remain within this place this
gate shall never be closed to any living
thing.²

In the same way, we too vow never to close the gate of our heart.

What about the second extreme, when we lose sight of our purpose in training and get involved in the training of others? This can happen if we allow attachments to become more important than the wish to take refuge and to follow the Eternal. We can then get overwhelmed by the existing suffering, and often despair about other people's situations. The *Sandokai* states 'Here born we clutch at things, and then compound delusion later on by following ideals.' When we try to do the training for others—by following our ideals of what we think they need—we end up compounding the suffering, even if our intention is to help. It is important

to trust that all beings can follow the still, small Voice of the Buddha Nature. It is not up to us to step in there and try to make the choices for other people. We all have to make our own choices. It is not helpful to approach others with the attitude of 'I have it and you don't, therefore I give it to you.' What is important is to accept others, without judging or rejecting any aspect of them, just as it is important to accept ourselves fully.

It seems especially hard to learn not to get pulled out of meditation by attachments when the person involved is someone we are close to, as in the case of close relatives. In the past, I tried more than once desperately to 'correct' people I was close to for I thought this would help them take the steps I felt they needed to take to cure their suffering. At times, I would even try to persuade them with harsh words, thus causing them to close up completely to what I was trying to get over. Then I would worry and despair about their situation, as well as starting to doubt my own training.

Although trying to help, I was acting from the wrong place—that is, out of clinging, having moved away from the true refuge and purpose of training. When we forget our own purpose, we also fail to see other people's purpose in life. We then start to doubt.

It is important to stop trying to hold onto being able to do something by ourselves about the suffering, for, if we attempt to be thus omnipotent, all we will see is suffering; and we ourselves are then in the way. And if we are in the way, we cannot see *the Cosmic Buddha working through it.*³

What was needed in the situation described above was to trust the Eternal more deeply. When we take refuge in the Eternal Buddha instead of trying to 'do away' with the suffering by ourselves, when we look at others without judgement and treat them with respect, we know in our heart that they are within the Eternal just as they

are. From this arises a deep longing to give more of ourselves in training.

In order to live more fully by the Buddhist Precepts it is first necessary to accept the suffering. We should not interfere, therefore, with other people's ability to do this, and to learn from karmic consequences. Instead we can, and should, in our words and actions point to the Eternal as best we can.

In this question of how to help others, and in all other aspects of training, it is essential to follow the still, small Voice within. One should be careful not to get muddled and confused by ideas and preconceptions, be they our own or other people's.

It is by taking refuge in, and following, the Eternal Buddha in our life that we can truly cease from evil, do only good, and do good for others.

The Buddha said: 'O monks, there is an Unborn, Undying, Uncreated, Unchanging. If there were not an Unborn, Undying, Uncreated, Unchanging, there would be no hope for man to escape this endless sea of suffering.

Udana VIII: Verses of Uplift.

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Notes

1. Rev. Rōshi Jiyu-Kennett, 'The Law of Dependent Origination,' *Journal of Shasta Abbey*, Volume XII, Number 9 & 10, Sept-Oct. 1981, p. 6.
2. Rev. Rōshi Jiyu-Kennett, *Zen is Eternal Life*, p. 335.
3. Rev. Rōshi Jiyu-Kennett, 'How to Find Kanzeon in Hell,' *Journal of Shasta Abbey*, Volume XIII, Number 11 & 12, Nov-Dec. 1982, p. 3.

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Teaching Children - a Proposal

[The following proposal has been sent to us by one of our congregation, Karen Richards, and has the support of the Priory. We hope readers will be able to come up with some good ideas and pass them on to Karen.]

Happily, the lay Buddhist Sangha is steadily growing in this country. Many families are now dedicated to the Buddhist Way. Because of the kindness of the monks, both at Throssel Hole Priory and at Shasta Abbey, there is a wealth of information and guidance available for adults wishing to train in Buddhism. The question now arises, 'How do we teach our children?' The answer to this will come from our own meditation; and it would be good to gather together our ideas in a book which will benefit ourselves and others.

The Priory has given this project its support and I am happy to do the job of compiling all the information and preparing it for publication.

What I am looking for are ideas for games that teach the Dharma. One example might be a treasure hunt to find 'the Jewel.' A piece of chocolate or coloured glass, or a Buddhist picture or bookmark, could be put inside paper lotus blossoms and hidden around the house or garden for the children to find. All the children should be able to find their own treasure. These need not be new games; many traditional games the children are already familiar with could be adapted and given a Buddhist theme.

Stories, poems, and songs are also good ways to teach. Again, these could be traditional ones or written by parents, teachers, or the children themselves. Perhaps the more artistic among the community could produce illustrations; or patterns and stencils for small items that children could make on rainy days or when sick; patterns which use Buddhist symbolism. There are already stories and ideas in existence which could, and will, be used in

this book, but it feels important that the bulk of the material should come from our own experience of training with children.

Especially important are ways of celebrating festivals within the family. Bearing in mind the seasonal element (Jukai takes place around Easter, Segaki around Halloween/Bonfire Night...), food, as well as games and stories and songs would be appropriate here.

I hope you feel this project is a useful one and are able to contribute in some way. Please contact:

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Lay Ministry Programme

The training programme for Lay Ministers has been reorganised so that from now on this opportunity will be offered to those who have taken the Precepts and who have subsequently been living by them for several years. In addition, trainee Lay Ministers will need to have been regularly attending retreats at the Priory, and supporting their local meditation group if there is one within reach.

The Lay Ministry is a form within which a sincere trainee can express his or her deepening commitment. While many members of the congregation have a very deep commitment, it is also necessary to have some years of experience and maturity in training in order to fulfil the function of a Lay Minister.

The Lay Ministry training programme will henceforth be run in a different way. There will be special retreats that trainee Lay Ministers will be required to attend over the course of a year, but qualification may not necessarily follow at the end of that time. Once a trainee has completed the courses that are offered, they may be invited to become a fully-qualified Lay Minister at a future date.

These changes are in line with current practice at Shasta Abbey.

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Working on site....



....and on the level.

Do Not Steal

Stephen Watson

Since taking lay ordination last spring at Jukai, I have found that the Precepts have helped me by pointing out areas of training I particularly need to work on. In this last year, the Precept 'Do not steal' has stood out more than the others as being especially relevant to my training.

The importance of the Precept 'Do not steal' became painfully obvious during the week of the Jukai retreat. In the ceremony of *Sange*, the lay trainees form a long procession which seems to wind around for ages before reaching a small altar, where a monk representing the Bodhisattva Avalokiteswara is waiting. The monk censes a small piece of paper (symbolising all the past evil karma committed by the trainee) by passing it over the smouldering incense three times. The trainee then takes this piece of paper and offers it to another monk further along in the procession. At least this is what is supposed to happen; when I reached the first altar, however, I tried to grab the piece of paper from the monk before it had been censed. Of course it was quickly moved away and I could only receive the paper after it had been properly censed.

The importance of this small event has gradually become clearer to me. My action was not simply the result of nervousness (although this was involved), but reflected a tendency to grab at enlightenment; and this tendency was also apparent in the ways I broke the Precept 'Do not steal.'

Seen in a more positive light, what this event and the Precept against stealing continue to do is point to the necessity of patience and humility. I have to learn

patience because, in my experience, the process of dealing with my own unhelpful tendencies is a slow one. I cannot simply grab at all my past karma and deal with it at once. Each day different aspects of the egocentric self appear ready to be dealt with, but this often occurs in small, subtle, and undramatic forms. One aspect of impatience is the hope that all my past karma will appear all at once and that, after a terrific battle, I will emerge the heroic victor. The problem is that letting go of the self usually does not take on such dramatic forms. For example, doing your best not to get into an argument with someone can seem like a defeat and, despite knowing you have tried your best in this situation, the self may still feel bruised and hurt.

I have found that a feeling of impatience and a lack of humility are often connected in my own life; there is a tendency to demand answers to questions about my future while sitting in meditation. When the future is uncertain it is tempting to say: I need to know what to do. But the result of such self-assertive demands is only more tension. True asking seems to involve being willing to accept the answer in whatever form it comes, and this includes answers an impatient mind finds most infuriating, such as 'Just sit,' or 'Just go on—continue training.' However, accepting these promptings just as they appear is the opposite of stealing and brings a feeling of relief and quiet joy. As Rev. Master Jiyu says in her commentary on the Precept 'Do not steal':

All we have to do is ask the dragon for permission to enter, ask the dragon if we may see the jewel and it will be given to us.¹

Using the Precepts to uncover various tendencies in oneself may seem like a kind of clinical self-dissection. Indeed, without a regular meditation practice I believe that such intense self-scrutiny could be harmful as it could well reinforce feelings of inadequacy. But, in combination with regular meditation, the Precepts have helped me to uncover what is really behind some of my own behaviour.

For me, 'stealing,' or attempting to grab the Buddha mind, comes from a sense of inadequacy. The event I described earlier during *Sange* pointed out how much I was afraid of being left behind in training. I thought that I had to grab at the Truth before it was too late; other people would overtake me, confirming my own feelings of unworthiness; or, worst of all, I might find that my initial desire to train had been just another delusion, another fad like some of the interests I'd had in the past, and that once my initial enthusiasm fizzled out, I would be back at square one. Behind all this was a fundamental doubting of my own sincerity and determination and an attempt to grab at the external signs of certainty and faith, rather than finding them within myself.

I believe the Precept 'Do not steal' has allowed me to face up to this sense of inadequacy. As a result of this awareness, I can now choose not to act from this sense of inadequacy in ways that would cause further suffering. I also feel that different Precepts may be more important for other people, and that other people may find different interpretations of the same Precept as a result of their own experiences. But I hope my own experiences of training with 'Do not steal' are helpful to others.

Notes

1. *Kyojukaimon*, p. 9.

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NEWS

Monastic Events: On March 21, Rev. Aylwin Nissen successfully performed the *Chief Junior's Dharma Ceremony*. In this ceremony, the Chief Junior trainee answers questions from each member of the community in turn on a spiritual theme he has chosen himself. The depth of his training is put to the test, not in a competitive way, but to help him find and trust completely the stillness within; for it is there, in the centre of the heart, that the 'true answer' lies. We congratulate Rev. Aylwin and thank him for his hard work and good example shown during his Chief Junior term.

Festivals & Memorials: Twenty-seven lay trainees attended the New Year's Retreat, December 31 - January 5. At midnight on December 31, we celebrated the *New Year's Ceremony* during which we give thanks to the Buddhas and Ancestors for the teaching received during the old year, and to ask for their continued help in the year to come; afterwards, we had an informal celebration in the Common Room with various treats and hot punch provided by the kitchen. The retreat ended on January 5 with the *Festival Memorial for Rev. Seck Kim Seng*. The *Festival of the Buddha's Entry into Parinirvana* was on February 15.

The *Sunday Lotus Ceremonies* (celebrated on January 4 and February 1) continue to be well attended; on March 1, the *Avalokiteswara Bodhisattva Ceremony* replaced the usual Sunday Lotus Ceremony, and on April 5 the *Manjusri Bodhisattva Ceremony* was the replacement. May we remind people that everyone is welcome to come to these ceremonies and to stay for an informal buffet lunch, if they wish.

On Sunday March 22, the *Festival of the Feeding of the Hungry Ghosts [J. Segaki]* took place. This festival memorial ceremony is celebrated twice a year at the spring and autumn equinox for the transference of merit for the benefit of the dead:

...We have decorated these altars and offered many things that exist within the sea, the fields and the mountains and opened the Gate of the Dharma that is the most excellent in all the world....

In March, a memorial ceremony was held for Joan Tatton.

Building Work: In February, the old barn which had so faithfully served as the monks' Zendō since 1972 was demolished and the site cleared. Since then work on the new Zendō has gone ahead steadily: the foundations and drains are in place, the concrete floor laid, and the walls are rising day by day. A crew of six monks is working full-time to get the building finished as soon as possible—which, because of the excellent response to our recent Appeal, should be before the end of the year. We are most grateful to congregation members & friends who give so generously to support the Priory, thus enabling the Buddha's teaching to spread.

...The offering we place in the fathomless begging bowl is formless and unlimited in weight and flavour for it is the offering of our own Buddhist training that we bring today. Let us eat this daily and pray that all within this temple may be saved thereby.

Other work projects included re-siting and refurbishing the office caravan; the building of a site & storage hut; moving the coal from the coalshed into a coal bunker, the toolshed into the coalshed and the laundry into the toolshed. (A necessary sequence of moves before the old barn could be demolished.). There are new cupboards in the cloister and the vestibule outside the toilets; and the road from the car park has been 'blinded with dust' and thoroughly 'whacked.' (Translation: stone chippings were spread on the road surface and then pounded by 'The Whacker,' a contraption whose name describes its function perfectly.

Trees: We have recently planted over 1,000 trees—mainly birch and alder, but also including rowan, aspen, hawthorn, and a few oaks. Each tree was planted in a 'tree

cell,' a rigid plastic tube to protect the young plant from the ravages of the weather and the annual depredations of the local rabbit population; therefore, a high survival rate is expected. This first major effort is part of a tree planting project which, in the years to come, will ensure a large portion of the Priory's land being given over to native woodland.

Outside talks & Retreats: Retreats and public talks have recently been held in Salisbury, Newcastle, Edinburgh, Middlesborough, Chesterfield, Harrogate, and Leeds; and at Durham & Edinburgh Universities. In February, Rev. Master Daishin took part in a seminar on 'Death and Dying' held at the Buddhist Society, London; the seminar explored Buddhist attitudes towards death, and the care of the dying and discussed proposals to set up Buddhist Hospices in the U.K.

Rev. Teacher Saidō was away March 3-11 on a busy Southern Teaching Tour. It included public talks in Birmingham, Horsham, Chichester, and Brighton; retreats in Horsham & Lewes; and meditation group meetings in Milton Keynes & London. The Teaching Tours are well attended and, we are told, many people find them extremely valuable in their training.

Meditation Group News: We were pleased to welcome nine members of the Newcastle Meditation Group for the February 1 *Sunday Lotus Ceremony*. Several lay trainees, with members of their families, from the Castle Douglas, Lancaster, and Newcastle Meditation Groups attended the *Manjusri Bodhisattva Ceremony* on April 5. The Lancaster Group has sent us the following item:

The group meets every Monday, and also arranges other regular meetings, some attended by monks from the Priory, others to listen together to the 'Tape of the Month.' During the year we celebrate various festivals, for example those which commemorate events in the life of the Buddha. In February, we celebrated the *Buddha's Parinirvana*. After the service, one of the group read out an article from the Journal of Shasta Abbey on the

Buddha's entry into Parinirvana. Afterwards we shared a cake that had been specially baked for the occasion. By taking part in the cycle of festivals throughout the year, we are reminded of the many aspects and levels of training.

Payroll Giving: On April 6 1987, a new Government scheme for making tax-free gifts to charity, with your employer making regular deductions from you pay, came into operation. The maximum you can give in one year is £120 (£10 a month or £2.30 a week) from your before-tax pay. Because of tax-relief, the cost to you of giving, for example, the maximum of £10 a month would only be £7.30 in terms of take-home pay (£1.63 a week); that is, 73% of the gross amount donated. You may change the amount given, or the nominated charities, at any time & not affect the tax-relief on earlier payments. In order to take part in the scheme, you must be employed and taxed under Pay As You Earn (PAYE).

For the scheme to work, your employer has to agree to administer it in conjunction with an Agency Charity. After people enrol in the scheme, the employer sends the payroll deductions from all employees to the Agency Charity who then either distributes the money to the Charity (or Charities) of your choice, or sends you a voucher to send to the Charity yourself. The method of distribution depends on the arrangement your employer makes with the Agency Charity. You might wish to alert your employer to the existence of such schemes and suggest he writes for further details to the *Charities Aid Foundation, 48 Pembury Road, Tonbridge, Kent TD9 2JD. Ph: 0732.356323*, (One of the main approved Agency Charities). The use of such Agency Charities keeps administrative costs low; but you may have to pay a small amount towards this cost, the amount being much less than the tax-relief gained.

This scheme is in addition to other forms of tax-free giving. In take-home pay, the maximum you can give under the scheme is £87.60 a year. If you wish to give more than this per annum to the Priory, tax-free giving of bigger amounts has always been, and continues to be possible,

by signing a Deed of Covenant, which is a promise to make regular donations to the Priory for a period of more than three years. Also, if you wish to make a single one-off donation to the Priory (say more than £50), there are ways of doing this so that tax-relief is reclaimable by the Priory. All these schemes (Payroll Giving, Deeds of Covenant, One-off Sums) can be used together if need be. For further details of making a Deed of Covenant, or how to give larger amounts in a way which is of most benefit to the Priory, please contact the Treasurer, Throssel Hole Priory, Carrshield, Hexham, Northumberland, NE47 8AL.

Begging Bowl: The Kitchen could use large-size soup pots, medium-size saucepans, and a medium/large kettle; and the Journal requests a sturdy angle-poise lamp.

Donations: We are most grateful for the following donations: Copies of the *Lotus Sutra* for the Lay Common Room; incense & vases; Dutch-Eng. dictionary; envelopes, pins, paper clips, light bulbs & cord; sheets, a sweater, duffel coat, and a cloak; a bird table & tape recorder; dust pan & brush; plants, bulbs, & seeds for the garden; and a dog lead for Sam. The kitchen is grateful for donations of fruit, vegetables, biscuits, and cake; tofu, pasta, & muesli; rice, spices, beans, bouillon, walnuts, and chocolate; tea and snacks; and storage jars. As always, we thank the congregation for its help and encouragement.

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GLOSSARY OF BUDDHIST TERMS

[This short list of Buddhist terms contains the most commonly used words and phrases used in the 'Serene Reflection Meditation Tradition' (Sōtō Zen). We hope readers find it helpful in their training.]

ACALANATHA [*J. Fudō-myo-ō*] — 'The Immovable One.' One of the Kings of Light. Acalanatha represents the dynamic will to enlightenment which is to be found in the middle of the flames of greed, hate, and delusion.

ANATTA — 'No Soul.' The Buddhist teaching that there is no permanent soul or self within the SKANDHAS (q.v.) which at death passes on to another body.

ANICCA — Impermanence, transience. The teaching that all things are impermanent and subject to change.

ASURA — 'Without wine.' Occupant of one of the six worlds or LOKAS (q.v.); the world of fighting, anger, and dissension; an angry state of mind caused by frustrated greed.

AVALOKITESWARA [*J. Kanzeon, C. Kuan Yin*] — Bodhisattva who is the compassionate aspect of the Eternal Buddha.

AVATAMSAKA SCRIPTURE [*J. Kegon-kyo*] — 'Flower Garland Scripture.' It is believed to be the teaching of the Buddha Shakyamuni during the three weeks immediately after His Enlightenment while he was still in deep meditation.

BODHIDHARMA [*J. Bodaidaruma*] — The Indian Ancestor who transmitted Zen teaching to China in the 6th century A.D. Known to the Chinese as the First Ancestor.

BODHISATTVA [*J. Bosatsu*] — 'Enlightenment Being.' A person who seeks enlightenment not only for him or herself, but for all living beings as well. The Bodhisattva ideal is the central aspect of Mahayana Buddhism.

BODHI TREE — Also called the bo or pipal tree. The Indian fig tree under which Shakyamuni Buddha sat on the night of His Enlightenment.

BUDDHA [*J. Butsu*] — Enlightened One, Awakened One.

1. A person with direct understanding of the Truth.
completely Enlightened One. 2. Shakyamuni Buddha,
the historical Buddha.

BUDDHA NATURE — One's own true nature; True Self.
After Shakyamuni Buddha was enlightened, He said, 'All
things without exception have the nature of Buddha.'
This does not, however, imply a separate soul.

CHIEF JUNIOR — A trainee chosen by the Abbot for a
training term of a hundred days to lead all trainees
in the monastery.

COSMIC BUDDHA — Another term for the Eternal, the
Dharmakaya, Buddhahood. (q.v. VAIROCANA BUDDHA).

DAIKOKU-TEN — see MAHAKALA.

DAIOSHŌ — 'Great Priest.'

DENKŌROKU — 'The Book of the Transmission of the
Light.' The Denkōroku was written by Great Master
Keizan. In fifty-two biographical chapters, it shows
how the Truth was passed down from Master to disciple
from Shakyamuni Buddha to Great Master Dōgen.

DHARMA [*J. Ho, C. Fa*] — Law, Truth, the Teachings
of the Buddhas and Ancestors. The second of the Three
Treasures: 'I take refuge in the Dharma.' The Dharma
is the medicine for all suffering as it teaches the way
to transcend greed, hate, and delusion.

DHARMA HEIR — A Zen Master. A senior priest who has
been named by his or her own Master as a Zen Master who
has permission to teach.

DHARMACHAKRA — 'The Wheel of the Law.' An eightspoked
wheel symbolising the eightfold path and the flow of
the teaching.

DHARMAKAYA [*J. Hosshin*] — 'Law Body.' The highest of
the Three Bodies (Tri-kaya) of the Buddha, represent-
ing Absolute Truth, the Buddha Mind. The Dharmakaya
is one's own True Self and can be realised directly
by oneself through diligent training.

DŌGEN KIGEN [1200-1253] — Founder of the Sōtō Zen
School in Japan. In 1223, Dōgen travelled to China
with Myōzen to study Zen and eventually became the
disciple and Dharma Heir of Tendō Nyōjō Zenji, one
of the great Sōtō Zen teachers then living. He went
on to found Eihei-ji in 1244. His chief disciple was
Shun-ejō. Dōgen is widely acknowledged to be Japan's

greatest religious thinker.

DRAGON [*J. Ryu, S. Naga*] — The Buddhist symbol of the Defender of the Faith. The term can either refer to people who help & protect Buddhism or to heavenly beings who safeguard the Dharma.

DUKKHA — 'Suffering.' The first of the FOUR NOBLE TRUTHS (q.v.). Birth, old age, disease, death, grief, pain, not to get what one wants, being with those one dislikes, separation from loved ones, are all examples of suffering.

EIGHTFOLD PATH — The way to transcend suffering as taught by Shakyamuni Buddha in the Fourth Noble Truth. The eight steps: Right Understanding, Right Thought, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, and Right Meditation.

ELEPHANT — Buddhist symbol of sanctity and steadfastness in training.

FAITH — Faith is of the utmost importance as it provides the gateway to training. It is not directed to any external deity, dogmas, or persons, but inwards towards one's own Buddha Nature. Faith gives rise to true conviction, humility, and eventually to true wisdom and certain knowledge.

FIRST MIND — The mind of the sincere beginner: open, naive, determined, and willing to bow; as opposed to SECOND MIND (q.v.).

FIVE LAWS OF THE UNIVERSE — 1. The physical world is not answerable to my personal will. 2. The Law of Change. 3. The Law of Karma is inevitable and inexorable. 4. Without fail evil is vanquished and good prevails. 5. The intuitive knowledge of Buddha Nature occurs to all men.

FOUR NOBLE TRUTHS — 1. The existence of suffering. 2. The cause of suffering. 3. The cessation of suffering. 4. The Noble Eightfold Path.

FOUR VOWS — The Vows of the Bodhisattva: 1. However innumerable beings may be, I vow to save them all. 2. However inexhaustible the passions are, I vow to convert them all. 3. However limitless the Dharma, I vow to understand it completely. 4. However infinite the Buddha's Truth, I vow to attain it. The Four Vows are an expression of endless training.

OUR WISDOMS — Charity, Tenderness, Benevolence, and sympathy; explained by Dōgen in the SHUSHŌGI (q.v.).

UDŌ — See ACALANATHA.

UGEN — See SAMANTABHADRA.

ASSHŌ — Hand position or MUDRA (q.v.) expressing gratitude and humility; the hands are placed with palms & fingers together.

ARA — The triangular area formed by the sides of the ribs, with its base just below the navel, and the apex at the base of the sternum.

ONDŌ — Ceremony Hall.

HUNGRY GHOST [*J. Gaki, S. Preta*] — Occupant of one of the six worlds or LOKAS (q.v.); or states of mind symbolising greed which can never be satisfied; a state of spiritual starvation. See also SEGAKI.

HAI — A wooden memorial tablet on which the name of the deceased and the date of death is written. It is placed on the altar during memorial services.

IRON MAN — The immovable, indestructible, and imperishable Buddha Nature within every living being: an aspect of the DHARMAKAYA (q.v.).

JŌ — See KSITIGARBHA.

UKAI — The Ten Precepts: a week retreat when lay trainees can receive the Precepts and formally become Buddhists. Many lay Buddhists attend Jukai every year to reaffirm their commitment to Buddhist training.

KINZEON — See AVALOKITESWARA.

KARMA — The Law of Cause and Effect.

KEIZAN JŌKIN [1267-1325] — One of the two famous Ancestors of Japanese Sōtō Zen and the founder of Dai Hongin Sōjiji (q.v.). He entered the priesthood at the age of twelve under Koun Ejō, the successor to Dōgen and second Abbot of Eihei-ji. Dōgen is regarded as the father of Sōtō Zen in Japan and Keizan as its mother. His writings include the *Denkōroku*, *Zazen-yojinki*, the *Kyōkaimon*, and most of the Sōtō Zen ceremonial.

KINSHŌ — The experience of enlightenment, awakening. Mahāyāna called it 'a special transmission outside the scriptures, not based on words or letters; pointing directly to the heart of man, enabling him to see into his own true nature and realise Buddhahood.'

KESA — The Buddhist priest's robe. Priests in all

Buddhist countries wear some form of kesa; in Sōtō Zen temples, a seven-striped kesa is worn during meditation, formal meals, and ceremonies.

KETCHIMYAKU — 'Blood line.' The unbroken lineage of the teaching from Master to disciple, from Shakyamuni Buddha to the present day, graphically depicted as an endlessly flowing, circular red line. The Keeping of the Precepts is called 'The Blood of the Buddhas.' A paper Ketchimyaku is given to all lay Buddhists at JUKAI (q.v.).

KINHIN — Mindful walking; walking meditation.

KŌAN — Whatever we think separates us from the Eternal
1. Public case. 2. Statement or story, used usually by a Rinzai master, as a teaching device.

KŌHŌ KEIDŌ CHISAN ZENJI [1879-1967] — Former Chief Abbot of Dai Hon Zen Sōjiji who received Rōshi Jiyu-Kennett as his personal disciple in 1962 & Transmitted her (gave higher ordination to) in 1963.

KSITIGARBHA [*J. Jizō*] — The Bodhisattva who is said to save all beings from the time of Shakyamuni Buddha's death until the coming of MAITREYA (q.v.). The protector of women and children; he often appears as a priest with a shaved head, robes, and carrying a begging bowl.

LOKA — 'World.' The six lokas are: heavens, human, animal, asuras, hungry ghosts, and hells.

LORD OF THE HOUSE — A term used by Keizan, among others, for Buddha Nature, Iron Man, True Self; also refers to the 'All is One.' Tōzan Ryokai speaks of the Lord of the House as follows (*Denkōroku*, Ch. 9.):

Truly I should not seek for the Truth from others
For then it will be far from me;
Now I am going alone.
Everywhere I am able to meet HIM;
He is me now;
I am not HIM.
When we understand this
We are instantaneously with the Truth.

LOTUS BLOSSOM [*J. Renge, S. Padma*] — A symbol of Buddhist training. The roots growing in the mud represent the suffering of daily life; the stem is spiritual practice; and the open blossom is enlightenment.

LOTUS SCRIPTURE — 'The Threefold Lotus Sutra.' An important Mahayana scripture which teaches that all living things have the Buddha Nature and can attain Buddhahood; and that there is only One Vehicle.

MAHAKALA [*J. Daikoku-ten*] — The kitchen guardian who represents gratitude and abundance; he is usually portrayed smiling and carrying full bags of rice.

MAHAYANA — 'Greater Vehicle.' Mahayana Buddhism emphasises the BODHISATTVA (q.v.) ideal of vowing to save all living beings instead of simply saving oneself.

MAITREYA [*J. Miroku*] — 'Loving One.' The Buddha who is to come. In Zen, to realise one's own Buddha Nature is to meet Maitreya here and now.

MANDALA — A diagram, often in the form of a lotus blossom, expressing a deeply spiritual view of the universe using symbols or pictures of Buddhas and Bodhisattvas.

MANJUSRI [*J. Monju Bosatsu*] — The Bodhisattva who is the wisdom aspect of the Eternal Buddha; he also personifies meditation. He is usually seen sitting in meditation on a beast (the delusive self) holding the Sword of Buddha's Wisdom which cuts through all delusion.

MANTRA [*J. Shingon*] — 'True words.' Mantras express the essence of a scripture or attitude of mind. For example, 'Namu Kanzeon Bosatsu' is used to encourage the growth of faith and compassion.

MARA — The personification of all temptations to evil ways and distractions from training. In Buddhism, Mara is portrayed as lord of the sensual realm and is placed in the highest of the thirty-three heavens of desire; greed, hate, and delusion are called the daughters of Mara.

MERIT — The Buddhist teaching that positive spiritual good arises from training and the keeping of the Precepts, which benefits not only oneself, but all living beings as well.

MUDRA — Gestures used in Buddhism to express or encourage different attitudes of mind; some mudras are specific to certain Bodhisattvas to illustrate their spiritual work.

NIRVANA [*J. Nehan*] — The extinction of attachment to

desire and delusion; enlightenment; Buddha Mind.

NYOI — A wooden or jade staff carried by a celebrant during ceremonies symbolising the NYOI JEWEL (q.v.); it can also be in the shape of a lotus blossom representing the compassion of Avalokiteswara.

NYOI JEWEL — A jewel capable of granting any wish and of removing all suffering; the Dharma; the Three Treasures united into one jewel.

ONE MIND — The Eternal; Buddha Mind; the Dharmakaya.

PRECEPTS [*J. Kai, S. Sila*] — The ways of living that are in accordance with the Dharma and represent enlightened activity in daily life.

RINZAI ZEN [*C. Lin-Chi*] — One of the five schools of Zen in China & one of the three present-day traditions still followed in Japan.

RŌSHI — Reverend Master, a Zen Master.

SAMANTABHADRA [*J. Fugen Bosatsu*] The Bodhisattva who is the active love aspect of the Eternal Buddha; also personifies diligent training and patience. He is usually depicted seated on a six-tusked white elephant.

SAMSARA — 'Transmigration; birth and death.' The ordinary world of selfish desires, greed, hate, and delusion.

SANGE — Contrition; confession; repentance: the true source of humility and a principal gateway to enlightenment.

SANZEN — Spiritual counselling with a Zen Master.

SECOND MIND — Second mind is stopping training, becoming hardened, angry, and bitter; the self is established for a second time.

SEGAKI — 'Feeding the Hungry Ghosts.' A large memorial ceremony and festival for the transference of merit performed in memory of the dead. It is held twice a year at the spring and autumn equinox.

SERENE REFLECTION [*C. Mo Chao*] — The form of meditation practised in the Order of Buddhist Contemplatives.

SERENE REFLECTION MEDITATION TRADITION [*C. Ts'ao Tung, J. Sōtō Zen*] — The oldest of the five Zen schools in China founded by Tōzan Ryokai and his disciple Sōzan Honjaku, hence the name Sōtō.

SESSHIN — 'To search the heart.' A meditation retreat usually lasting a week.

SHAKYAMUNI BUDDHA — 'Sage of the Shakyas.' The historical Buddha.

SHIN [*C. Hsin, S. Citta*] — 'Heart, mind, will.' True Self or Buddha Nature.

SHIP AND THREE DRUMS — An ancient Buddhist symbol representing the ship of the Mahayana which carries all beings to the other shore of enlightenment; the three drums are the Buddha, Dharma, and Sangha, or the Three Bodies of Buddha.

SHŌBŌGENZŌ — 'The Eye and Treasury of the True Law.'

1. Shakyamuni Buddha said, 'I have the Right Law (Shōbōgenzō). Now I have Transmitted it to great Makakashyō.' It is the very essence of the Dharma which is understood from heart to heart. 2. Dōgen's great religious masterpiece written from 1230-1253.

SHIKAN-TAZA — 'Just sitting meditation.'

SHUSHŌGI — 'What is Truly Meant by Training and Enlightenment.' One of the most important texts in Sōtō Zen; it is made up of important extracts taken from Dōgen's *Shōbōgenzō*.

SKANDHAS — 'Aggregates, heaps.' The five skandhas are form, sensation, thought, activity, and consciousness. When the skandhas are seen through ignorance, a false idea of a self is created; when seen through the eyes of meditation, the skandhas are 'void, unstained, and pure.'

SŌJIJI — One of the two head temples of the Sōtō Zen Church in Japan where Rōshi Jiyu-Kennett trained as the personal disciple of the Chief Abbot, the Very Reverend Kōhō Keidō Chisan Zenji.

SŌTŌ ZEN [*C. Ts'ao Tung*] — See the SERENE REFLECTION MEDITATION TRADITION. The name *Sōtō* is derived from *sōzan* and *tōzan*.

STUPA — A mound erected over the relics of a Buddha or saint, or to mark a consecrated spot.

SUMERU — Mount Sumeru is the symbol of the universe in Buddhism; sometimes used as a symbol for vastness or as representing the self.

SUTRA — 'Thread.' A Buddhist scripture.

TATHAGATA [*J. Nyorai*] — 'Thus come one or just gone one.' The Buddha.

TENDŌ NYŌJŌ [*C. T'ien-t'ung Ju-ching*], (1163-1228) — Abbot

of Tendōzan Keitokuji and Dōgen's 'authentic Teacher' or Master. Tendō Nyōjō advocated a strong meditation practice and strict training.

THREE TREASURES [*J. Sambō*] — The Buddha, Dharma, and Sangha. Also known as the Three Refuges or Three Jewels.

TRANSMISSION — In Zen, the Truth is passed from heart to heart: this is called the Transmission of Mind or Dharma. This Transmission is beyond all words and concepts and only takes place when the Master and disciple are One in the Buddha Mind.

VAIROCANA [*J. Birushanofu, Dainichi Nyorai*] — The Illuminator. He represents the Dharmakaya or pure Buddha Mind; the Eternal Buddha.

VAJRA [*T. Dorje*] — 'Diamond.' A religious object reflecting the different aspects of the Buddha's Wisdom; it is called 'diamond' because, like a diamond, the Buddha Nature is indestructible.

VIMALAKIRTI — 'Spotless reputation.' A layman during the time of Shakyamuni Buddha who was regarded as an enlightened Bodhisattva. He represents the ideal lay trainee in Buddhism for he was able to train successfully in daily life.

WAGESA — 'Circular kesa.' A simplified KESA (q.v.) worn around the neck; a lay Buddhist receives a wagesa at lay ordination.

WESAK [*J. Hanamatsuri*] — Festival of the Buddha's birth, usually celebrated on May 8.

ZABUTON — A thick mat placed under the zafu to cushion the knees.

ZAFU — Meditation cushion.

ZAZEN — 'Sitting meditation.' The word 'Zazen' also refers to constant awareness and every-minute-practice during the activities of everyday life.

ZEN [*C. Ch'an, S. Dhyana*] — Meditation.

ZENDŌ — Meditation Hall. The heart of a Zen monastery. 'True Zendō' refers to one's heart—the true place of meditation.

ZENJI — Great Master.

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